THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Repent: for the kingdom of heaven is at hand.*"—JESUS CHRIST.

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PICKING A QUARREL WITH THE MORMONS.

A serious aspect has lately been imparted to the long-smouldering quarrel between the Mormons and the authorities of the United States. A new Governor has been sent out to Utah, especially qualified, it is supposed, "to enforce the laws," and this personage is said to have appointed General Connor to command the militia of the Territory. Such an appointment, if it has been made, can be little more than an empty menace addressed to the Mormons, because there is no militia in the Territory of which a United States officer could take the command. The community has not been organized in imitation of the system adopted in the States and Territories which have successively grown on to the United States during the westward progress of its population. The early settlers in Utah, when they camped down in the Salt Lake Valley, imagined themselves to be to all intents and purposes out of the world. To say that the desert in which they made their home was at that time a part of the territory of the United States would be to fall back on a mere geographical fiction. There were no citizens of the United States within seven or eight hundred miles of them. They forfeited all the advantages, such as they might have been, of living under the protection of the American Government, and they naturally looked upon themselves as free to enjoy unmolested the fruits of their own industry. Up till a recent period they remained practically unmolested, because, although the United States thought fit to send a detachment of troops into their neighborhood a few years ago, that force, under the command of the very General Connor now alluded to, remained inactive in its own camp, and knew better than to attempt the impossible task of coercing the strong, united, and devoted population of the city. The strongest possible feelings of antagonism grew up between the Mormons and the troops, and General Connor is said to have earned, by the language he was known to hold and by various acts of smothered hostility to the people round him, their cordial detestation. If the United States Government were really desirous of inducing the Mormons by fair means to accept the authority of Congress and conform to the general laws of the Republic, the first thing they would do would be to withdraw General Connor altogether. Any attempt to force him down the throats of the Mormons can only be regarded by them as equivalent to a declaration of war, and for this they are much

better prepared than is generally supposed. They are no longer a handful of exiles. They command the resources of a population of one hundred thousand people, of which every man is devoted to the common cause and perfectly familiar with the use of arms. They would be stimulated to frantic exertions if open hostilities should break out, by the burning memory of the wrongs they and their fathers before them have endured at the hands of the United States; and though, of course, the Government of Washington can overwhelm and crush them if it pleases, that can only be done by the employment of a large army, and the perpetration of massacres from which the imagination revolts. For attacking them in this spirit the American Government has no adequate justification, and if a war of extermination is waged against the Mormons simply to gratify popular passions, the spectacle will be one of the most disgraceful which modern civilization could afford. The quarrel as it stands at present is misunderstood in this country, because it is supposed that the Americans are animated by a pure love of social morality in their efforts to overcome the people of Utah, and in this way English people, to whom the social morality of their neighbors is a matter of more importance than it is, in their extreme development of religious toleration, to Americans as a rule, have very often a lurking tendency to applaud the motives by which they fancy the American Government is now actuated. In truth, this quarrel between the United States and the Mormons has nothing to do with polygamy. That is merely made use of as a pretext, and if a war should break out in Utah it will be less responsible for the bloodshed than the Spanish candidature of Prince Leopold is responsible for the siege of Paris.—*The Standard.*

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

[CONTINUED FROM PAGE 648.]

You think that in these highly civilized and corrupt countries, polygamy could offer no remedy for the evils of prostitution, mainly because of the selfishness of men who seek pleasure divorced from duty, expense, and responsibility; that only a few dozen Englishmen are wealthy enough to maintain each several wives and their children; that these few dozen men could not marry all the millions of women in the country who are single or widows; that the great difficulty here now is in nine cases out of ten how to maintain one wife; and therefore that were polygamy theoretically desirable, it would be an impracticable remedy in England.

There is a great deal of truth in these views of yours. They open up a highly interesting and important field of investigation and reflection, but so wide and comprehensive that I can now only run rapidly over it and offer a few brief suggestions, which, however, I hope will repay your perusal.

When there is too much wickedness among a people for them to obey a righteous law, they cannot enjoy the peaceable fruits of righteousness. If men will seek pleasure and renounce duty and responsibility, the future of such a people is dark, gloomy, cheerless indeed. Polygamy, monogamy, no other social estate will afford relief to those who ignore duty and responsibility. If the men of England have come to this desperately wicked and degraded condition, then truly are they fit for the burning, and no matter how soon they are bound into bundles, cast into the fire, and burned up. The responsibilities connected with the association of the sexes can be shirked only in sure and certain view of the most disastrous consequences to society, and it behoves men to "stop and think," to weigh exactly and consider well the real import of their actions.

As to the expense of such responsibility. No way of living is so inexpensive, so completely satisfactory, as

the practice of truth, righteousness, virtue, for that is the very way of life itself. Nothing is so expensive as sin, nothing so unsatisfactory, for "the wages of sin is death," and no form of sin is more expensive nor more deadly than licentiousness. It wastes time, property, health and strength of body and mind, and is ruinously and recklessly prodigal of the issues of life. It would not be half so expensive to the men of England to marry and cherish the women of England and own and care properly for their children, as it is to gratify the men's own personal lusts by the debasement of the women. Hundreds and thousands, yea, millions of Englishmen gallopingly consume their means, their health, and their strength upon the gratification of their lusts, and yet you think that only a few dozen Englishmen are wealthy enough to support several wives each, and that nine out of every ten of the men are put to their wits' end how to support one wife each. Then such Englishmen ought to be thoroughly ashamed of themselves, and ought without more ado to hide their diminished heads. Are these the splendid results of Christianity and civilization? To think that here, in affluent England, the greatest commercial nation in the world, only one tenth of the men feel themselves ungrudgingly competent to take care of one wife each? So that, upon your calculation, instead of the existing fifteen millions of women, only one and a half millions are needed, or are thankfully accepted, for legitimate and honorable purposes in England? Is that the way Englishmen regard the most blessed gifts of Divine Providence? "Tell it not in Gath, publish it not in the streets of Askelon," lest the nations of the heathen despise Christian and civilized England, and account her men the veriest pigmies in the practice of righteousness and true manliness. Do you think the Lord sent any more women upon the earth than the men could amply provide for, if they would try to do so? To me it is doubtful if there are more women upon the earth than even good men alone are capable of providing for (for I think the Lord had an eye to this), if the laws and customs would allow them, leaving the wicked men to enjoy all the rightly appertaining advantages of their choice of single-blessedness, which would cut them off from all intercourse with women. That is the just and righteous due of all men who shirk the responsibilities of such intercourse, a doctrine which you certainly believe in, although you propose to develop it in a way which I cannot accept, because I consider it fraught with un-"necessary evils" and incompetent to produce even an approximation towards the effect desired.

As to this obnoxious plea of poverty, what a dreadful thing it would have been for you and me, as well as millions on millions of others, if Adam, when turned out of Eden, to wander among the thorns and the thistles, had abandoned Eve and said he "couldn't afford to support a wife!" What would have become of posterity then? How thankful we ought to be that Adam was a far too brave old gentleman, even in his sorest time of adversity, to leave Eve, his wife, and us, their prospective children, in such an awful predicament. What an excellent thing it would be if his sons would comfort the hearts and dry up the tears of the numerous daughters of Eve by emulating his courage and chivalry! Why, this miserable plea of poverty is not half so good as that of Hans Swarihart, the Mohawk justice, before whom a man with four wives was brought for commitment on a charge of bigamy. "Four vifes," exclaimed the astonished Hans, "four vifes? dat vas a most hinocious crime! Discharch him at vonst." "Why?" protested the prosecutor, "why discharge him when the proof is positive? Will the court explain?" "Yes, I ecksplains. Off he lifs mit four vifes he got bunishment enough. I lif mit von, and I got too much bunishment already." Perhaps these poverty-stricken Englishmen mean that they are poor in moral courage, which they evidently are.

Now as to the two or more millions of unmated Englishwomen. Surely you do not expect the 20,000 men of Utah to take upon themselves the responsibility of marrying so many disconsolate Englishwomen, do you?

That would be a great deal of a good thing, if it would not be entirely too much. Nevertheless, if it must be so, if this weighty responsibility were placed upon the Utah men, there can be no doubt that they would try to make things as pleasant and agreeable as possible, according to the best of the ability which the Lord might give them. The Lord fits the back to the burden, the shoulders to the responsibility. If bad men hold off from doing their duty, that is no reason why better men should not do all the good they can. There is nothing like trying. But then, is it not pretty well for the men of Utah if they courageously lead the way by marrying their own women and thus showing by actual example how this great social reform can be brought about? Shall England, the richest nation on earth, to fill whose capacious and well lined coffers all lands have been made tributary, be found too poor to carry out any system of reformation which is necessary, or even beneficial, and the way to do which has been accurately mapped by another people with nothing like equal advantages? It has been well observed, "In difficult precepts no argument is more effectual than example; for the possibility of performance is confirmed by instances, and the pretence of infirmity is taken away."

People ought to marry when sufficiently mature. For you and I know full well that if people think themselves too poor to marry, many of them do not think themselves too poor to do far worse than marry, and, if they will not marry, a large proportion of them will do infinitely worse. How much better it would be for them to do their manifest duty to each other, and act in the confident spirit of the exclamation of the sturdy Cobbett, "Poverty I defy!"

You will excuse me for reproducing the trite old couplet—

In the farm yard the selfsame hen
That scratches for one can scratch for ten.

Again, "Where God sends mouths He sends food." Be good enough to bear with me also when I say that so manifest is the blessing of the Almighty upon polygamic marriage in Utah, that it does verily appear that when men and women honestly engage in that association the Lord opens the way for their comfortable subsistence, insomuch that they frequently become and feel better off, even in regard to this world's goods, than they were before, besides enjoying the still greater satisfaction of aiding more extensively in the salvation of the race and of having the consciousness of a clear conscience toward God and toward mankind and womankind, the natural result of the faithful performance of evident duty and of keeping the counsels of heaven. If men and women will keep the commandments of God, it is His business to provide for them. If we do what is right, we can safely leave the consequences in His hands. As a general rule, when a man and a woman really, consciously, and indubitably and purely desire each other, and they have the privilege to marry, it is their undeniable duty to do so, it is a sin and a shame for them not to do so, whether the man has another wife or not. Why is it a sin and a shame? Because it is rejecting the heaven-sent testimony of their own hearts to their mutual fitness for each other's intimate association, it is ignoring the inspiration which Heaven in its kindness has bestowed upon them to light and lead and guide and cheer them in the supreme conduct of their life, and the inevitable result is the warping, wounding, scarring, and measurable drying up of their affections, of the purer and better part of their nature, and neither of them can reasonably expect to be so well satisfied or so perfectly happy outside of their mutual connection as they would have been in it.

If a man honors God's law, will not God honor him? I have witnessed many times when a man sins against light and knowledge by giving way to adulterous intercourse, he dwindles away, morally and frequently mentally and physically, but when a man engages prudently in divine polygamic marriage, and is faithful to his marriage covenants, he improves morally, mentally, physically and in every other way, insomuch that it is a common saying at Salt Lake that when a man takes another wife he adds ten

years to his life, and he gets along better in life than he did before. Very few, if any, complain that an additional wife brings poverty. No, I should think not. It more frequently brings the favor of the Lord, as the Bible says, for you know the Bible is true in what it says of the value of women, of wives, as of other good things.

Ill-sorted, mercenary, or simply ambitious marriages have no commendation from me. They are not at all to my taste. Marriage without affection I have not advanced far enough to understand. I have no ambition for experience in that direction, being perfectly satisfied with the experience of others, and I shall not trouble myself to suggest any provisions for the conduct of such married life. But I do understand something of marriage with affection, and among the many beauties of such marriage is this, that each of the parties is so "wrapped up" in the other as to be ready, willing, and eager for their union "for richer for poorer, for better for worse," for time and for eternity. Where this is fully the case, the tastes, habits, and customs of each fall naturally, easily, almost insensibly within the circle of their means, if they are in any wise prudent, so that it is a pleasure to each to forego luxuries, comforts, yea, even necessaries, if it must be, to insure the privilege of each other's companionship and to secure their mutual happiness with each other. "For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh," neither of them so much as dreaming that poverty shall put them asunder, or that poverty ought to have prevented their union at the first. If we follow this poverty plea in its various ramifications, we must come to the conclusion that when poverty overtakes man and wife after marriage, divorce ought to accompany the poverty, and practically this is the case according to the (poor) law.

I am sure you will excuse me on this occasion for not pursuing the very comprehensive but interesting question of masculine and feminine culture and preparation for the most satisfactory conduct of married life, farther than to say that such culture is one of the most important portions of the business of human life, but is in too many instances sadly neglected and indeed treated as of slight instead of vital consequence. Self-denial, mutual forbearance, and a proper endeavor not to offend but to gratify and please each other, whether in public or in private, are all-important.

[TO BE CONTINUED.]

THE NEWMAN-PRATT DISCUSSION.

[CONTINUED FROM PAGE 646.]

THIRD AND CLOSING DAY.

ARGUMENT OF PROFESSOR ORSON PRATT.

Professor Pratt said polygamy was an institution of the Bible, established by law, by command, by Divine Authority, and hence must be sanctioned by the great Divine Law-giver.

Prof. Pratt then entered largely into statistics to show that there must have been many polygamists among the ancient Israelites. The nation was founded in polygamy in the days of Jacob, and polygamy was continued in the nation. If God gave laws to a people having the two forms of marriage, He would adapt such laws to the whole people, to both forms of marriage. Dr. Newman had referred to laws regarding the "social evil" and excise, classing them with the laws regarding polygamy. Laws against intemperance provided punishment for that crime, and the laws of God against adultery and murders provided punishment for those crimes. He gave laws to regulate monogamic and polygamic marriage, but He condemned neither.

Leviticus xviii, 18, did not condemn a plurality of wives, and in this connection Prof. Pratt entered into a lengthy disquisition upon the original

Hebrew of the passage. The verse was merely a part of the Mosaic law concerning consanguinity.

In regard to the general or unlimited language of the laws he had quoted commanding or providing for plurality of wives, it read if a man entice a maid, if a man commit rape and so on. If a married man was a man, then the language of those laws referred to him. Leviticus xviii, 18, quoted by Dr. Newman as the great fundamental law governing all other laws on the marriage question, had failed, consequently the passages Prof. Pratt had referred to stood good, unless Dr. Newman could overturn them by other passages.

Dr. Newman might refer to the command that the future king of Israel was not to multiply wives to himself, but he was also commanded not to multiply horses to himself. Was he therefore only to have one horse or one wife? The idea was ridiculous. He was simply not to multiply them or have them in multitude beyond what God saw proper to give him.

Dr. Newman referred to Josephus's representing that the reason that the brother of Boaz did not marry Ruth was because the brother was already married. This could hardly be the reason, as Boaz acknowledged the right of the brother, although knowing he was married. The brother himself knew and asserted his right to marry her, when he asked Boaz to take her to wife in his stead—"Redeem thou my right to thyself." If it was true, as Josephus said, that the brother of Boaz was a married man, then the passage referred to proved that married men were required to comply with the law.

In the passages in Malachi and Matthew condemning divorce for trivial reasons, there was not one word against polygamy. The husband who put away his wife for such reasons, and thereby caused her to commit adultery, had no right to take another wife, but should be punished, as an accomplice in the crime, with death. But the law in such a case and the argument drawn from it had no application to the case of a man who keeps his wife and takes another.

Concerning the phrase "duty of marriage," Gibbs' Hebrew and English Lexicon translated it to mean "cohabitation," "duty of marriage." Thus a man who took another wife was commanded not to diminish "cohabitation" with the first. Would God command undiminished cohabitation with a woman merely betrothed and not married?

Prof. Pratt denied that Hosea is represented in the Bible as having divorced his first wife. The Lord told him to go and speak to his brethren (not to his son), to his sisters (not his daughter) of the house of Israel, and tell them what the Lord would do, that he might not acknowledge them any longer as a wife. Hosea bore the word of the Lord to Israel whom his own two wives represented, saying that their whoredoms, their wickedness and idolatries had kindled the anger of the Lord against them.

There was the law of God, the command of the Most High, general in its nature, not limited, nor could it be proved to be so. There was no law against it, but it stood as immovable as the rock of ages, and would stand when all things on the earth and the earth itself should pass away.

[TO BE CONTINUED.]

MIDNIGHT RAID ON PROVO BY U. S. SOLDIERS.

The following extraordinary message was received by Deseret Telegraph line, about noon to-day—

Provo, Utah, Sept. 23.

A company of about forty United States troops, from Camp Rawlins, made a raid on our city last night, between twelve and two o'clock, and before the police could rally and check their progress, they broke into the residence of Alderman Wm. Miller, firing several shots into his bedroom, smashed in doors and windows, and took him prisoner and held him about an hour. Thence passing up Centre Street, they stove in the doors and windows of the Co-operative Boot and Shoe Shop, and tore down the sign

and stoned the doors of the Co-operative Store; they next surrounded the new residence of Councilor A. F. McDonald, who was from home, and completely demolished every outside door and window on the first floor, and sacked the house, scattering the substance over the yards and sidewalk. Alderman E. F. Sheets' residence shared nearly the same fate. Their progress was here partially interrupted—they however proceeded to the meeting house, broke in the shutter of one window and attempted to fire the building.

The raiders were armed with U. S. needle guns, with bayonets and revolvers, and during their career they captured several citizens, parading them through the streets, some of whom were severely beaten and bayoneted before they could make their escape. A. O. SMOOT.

After perusing the above it is difficult to say whether surprise or indignation is the predominant feeling; that such a cowardly, dastardly, villainous outrage as this should be perpetrated upon peaceful, sleeping citizens, without the least provocation, by United States troops, is beyond belief. We were prepared to believe that the miserable horde of bummers and broken-down political hacks who are now here, would do anything to injure the people who have made Utah habitable and beautiful; but we did think they, or their hirelings, would have been crafty enough to have had a pretence of law in carrying out their vile machinations and outrageous schemes. But even this does not seem to be in their programme.

We shall await with great interest further developments from Provo. We can scarcely believe, after what has taken place there, that the gang of villains who committed the outrage last night acted without authority. That such a body of men would have been allowed to leave their quarters, armed as they were, with their officers in ignorance of their intent, is not the least probable; and yet to believe that United States officers would permit a body of forty men to go under cover of midnight darkness and make a raid on the persons and property of sleeping citizens is so little like gentlemen, and so much like highwaymen and murderers, that we are loath to believe such an occurrence could have taken place with their cognizance.

Many of the people of Utah fled from the East to the wilderness of the Great West to escape persecution and wrong; they have built up homes where none before them dared venture. Having made those homes they want the privilege of enjoying them, and they expect to do so. Many of the evil disposed in the past have used, and at the present are still using, their best efforts to deprive them of that right.

We are sorry to have to report such an affair as this, and reluctant to believe that the authorities here are at all implicated therein; but how far they are so, or if at all, further events will no doubt develop.—*Deseret News, Sept.* 23.

The following are from the *News* of Sept. 24—

MORE ABOUT THE PROVO OUTRAGE.—The following was received last evening, per Deseret Telegraph line, but was too late for publication in yesterday's *News*:—

Provo, Sept. 23, 3 p.m.

There was no apparent cause for the outrage, except that some soldiers had a party at the Bachman House, kept by J. W. Cunningham, where they got whisky and beer, and then made a raid through the town. They were quelled by the assembling of a number of the citizens and the firing of a few shots, after which they made for camp.

We have had an interview with Major Osborne, the commander of the post, who seems to regret the occurrence very much. A. O. SMOOT.

IMPLICATED.—Two soldiers, one of them dressed in citizen's clothes, evidently deserters from Fort Rawlins, were arrested last night, for boasting that they were engaged in the Provo riot. One gave his name as Richard Pattenton and the other John Brown *alias* Gillen. Their stories are so disconnected and conflicting that no dependence can be placed upon them. They will be turned over to the military authorities at Camp Douglas as deserters.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 18, 1870.

THINGS IN UTAH.

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On another page will be found the two proclamations of J. W. Shaffer, U. S. Governor of Utah, forbidding musters, drills, or gatherings of militia in that Territory, requiring the delivering up of all arms and ammunition belonging to the United States or the Territory, and appointing the loafing Pat E. Connor major general and W. M. Johns colonel and assistant adjutant general of the militia. These proclamations were issued immediately preceding the ruling of the U. S. District Court, giving into the hands of the U. S. marshal the choosing of juries for the courts, thereby manifesting collusion and conspiracy to bring the people of the Territory into subjection to those who are known to be their deadly enemies, and proving once more the thorough inconsistency and perfect rottenness of American political life.

The ruling of Judge McKean is to the effect that the Supreme and District Courts are United States Courts, whether conducting U. S. or Territorial business, and that consequently none but U. S. officials can be employed in them. This in connection with the persistent opposition to the Probate Courts having any criminal jurisdiction, tends to throw all the principal judicial business of the Territory into the hands of men appointed by the President of the United States, men who, in nine cases out of ten, have not the slightest sympathy with the citizens of the Territory, but are almost always bitterly prejudiced against them, and who have their own favorites and hangers on, to do all the dirty work connected with the courts, and to make dirty work of that which need not be so.

It is a fundamental principle of American jurisprudence, that a man shall be tried by a jury of his peers, not by a packed jury of his avowed enemies, as this ruling of the U. S. Judge McKean's will establish in Utah. On previous occasions, it is stated, the highest legal authorities in Utah have rendered decisions exactly opposite to that of Judge McKean's. On one point every American will agree—that where there is any doubt on any point of legal jurisdiction, the benefit of the doubt should be in favor of the American principle of the sovereignty of the people, not of the dominance of a few unscrupulous, intriguing political adventurers, and, in all jury matters, of a fair trial by a jury of the peers, the neighbors, the equals, the unprejudiced fellow citizens of the accused. Whereas, this ruling of Judge McKean's is calculated to have a precisely opposite effect—to fill the jury box with men in most cases the bitter and designing enemies of those who may be accused. This is the manifest animus of the ruling in question, and hence trials with such juries will be farces, mockeries of justice, and the consequent executions

of the law will be legal robberies and possibly legal murders in spirit and intent if not in letter.

Gov. Shaffer is said to be very sick, and no wonder. He goes the way to be unhealthy. He must have been sick in body or head or both when he issued his celebrated proclamations. Perhaps he, in a Rip Van Winklish sort of a mood, forgot that the civil war was over, and thought himself military governor of one of the conquered but unreconstructed Southern States. The Governor is commander in chief of the militia, but the laws of the United States say that all general officers of the militia in the several Territories shall be elected by the people in such manner as their respective Legislatures shall provide by law. The Utah Legislature made provisions for such elections, and they have been held accordingly. But J. W. Shaffer, in the plenitude of his gubernatorial importance, and anxious to do something to show that he is in earnest in his promise to furnish all the aid he can to break down "this infernal (or eternal) theocracy," is pleased to set the laws of the Territory and of the United States at defiance, for the purpose of elevating Pat Connor to a responsible post in the "Mormon militia." We suppose Pat is one of the "aids" which the Governor promised to furnish. Poor Pat. He must be terribly hard up. Probably he had not a dollar to his name, nor a coat nor a shirt to his back. His appointment may gain him a little credit from those who hope to make something out of it. We recollect seeing him after his fall from his generalship—he looked as if a little credit would not have hurt him any more than it would any other poor fellow on tramp. The Governor evidently thought he would make a very useful tool for illegal and shabby business, as all other fails to bring the Mormon people into serious difficulties.

The following, by "A Mormon" in the *Salt Lake Telegraph*, pretty accurately photographs the redoubtable Pat—

The above is amusing; but the following is too much: "Now, it is ordered that he be obeyed and respected accordingly." What! obey and respect Gen. P. E. Connor! Pshaw, Governor, you don't mean that! you can't mean that! Respect that man! This is too much for our risibilities! You must send for Dr. Newman and get us converted first, for he (Pat) is scarcely respected by man, woman, child or dog in Utah. You can't expect us to respect him; he don't respect himself! By all means send for Dr. Newman, get us converted, and we'll try. Poor Pat! After all, we sympathize with him. It is too bad, after being general in the United States army, to descend so low as to receive an appointment and commission in the militia of Utah Territory; and such an appointment! After being commander-in-chief in Camp Douglas; after wiggling and twisting and writhing and planning, as the chief of department, for years against Mormonism, and always failing, to be bottle-holder, second fiddle, and *aid* to I, J. WILSON SHAFFER! A general for a contingent *posse comitatus*, in the militia of Utah!! "Ma conscience!"

Pity the sorrows of a poor old man,
Whose trembling limbs have borne him to your door;
Whose days are dwindled to the shortest span—
Oh, give relief, and Heaven will help your store.

Friends of the Governor published the statement that his proclamations were issued as measures of precaution and to preserve the public peace of the Territory. When we recollect that the militia has been accustomed to muster peaceably for drill, inspection, etc., ever since the settlement of that region, 23 years ago, but that directly after the issuance of those proclamations forty of the Governor's military friends, fully armed, made a burglarious midnight

raid upon the peaceable city of Provo, breaking into and ravaging the houses of peaceable citizens, and even the house of worship, there is ample commentary upon such flimsy sophistry and transparent pretences.

Situated in an Indian country, the inhabitants of the Territory have ever been under the necessity of protecting themselves from Indian depredations, and consequently have trained themselves more or less to the use of arms. For although troops have been stationed for years under the very noses of the inhabitants of Salt Lake City, those troops have been kept there purposely and solely as a menace to the inhabitants, and employed themselves in watching "the Mormons," while the people of the Territory have had to protect themselves as best they could at their own expense, some of them acting for months as guards in exposed and threatened settlements, in the busiest seasons of the year, when their own business and the needs of their families have urgently required their attention at home. These proclamations tend to prevent all this and leave the settlers at the mercy of the Indians, as well as of lawless and predatory white men, whose tender mercies frequently are not to be preferred to those of the red men. The Governor and his friends may say that his General Pat, with such of the local military as might "respect" him, assisted by the Federal military, would be on hand to render all necessary protection. Exactly so—judging of the late military rapine at Provo, and previous cases of a like character, their protection would be such as wolves give to lambs, or vultures to doves, in fact such as the U. S. and other imported military have always given to industrious, peaceable, and peace-loving citizens.

J. J.

RELEASE AND APPOINTMENT.—Elder William Douglas has been released from his duties as Travelling Elder in the Glasgow Conference, and appointed to labor as Travelling Elder in the Nottingham Conference.

CORRESPONDENCE.

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AUSTRALIA.

Sydney, Aug. 10, 1870.

President A. Carrington.

Dear Brother—The few Saints God has given me on this mission I can truly say are united in love, strong in faith, and rich in every good word and work, though, in common with Saints in all ages and all places, they are poor in this world's goods. They are nevertheless making sacrifices in order to save means to gather to Zion. Three have been baptized in this Branch since I last wrote to you. I have also ordained and set apart to missions in the interior of this colony two Elders, and two Priests to preach, visit and invite the people to attend our meetings in and about Sydney. Our meeting room on Sunday evenings is densely crowded, and a great many stand outside during the whole discourse to hear what they can, and there appears to be generally a spirit of inquiry. Our Sunday afternoon and week evening meetings are also well attended. To-night I am advertized to give a lecture, subject—"Why are we persecuted?' and I have good reason to believe there will be a large attendance. If I can succeed in removing some of the prejudice which lying editors daily foist upon a people who are always ready and willing to believe anything that may be said against us, however absurd and manifestly unjust, I feel I shall have accomplished something which I shall not be ashamed to meet when the books are opened.

I had a discussion last night with two secularists or infidels. I do not

invite discussion nor accept challenges as a general thing, but in this instance I deemed it wisdom, and the result proved it so. The secularist spoke first. He raked up all the lies the devil had ever hatched against us, including the old worn out ones of Spaulding's Manuscript, and the destroying angels, together with many new inventions from his own fertile brains, telling the people of wives stolen from their husbands and mothers from their children, and many other wild and lying stories, calculated to harrow the feelings of a people, already prejudiced against us, to commit a breach of the peace, or even murder. He wound up with a peroration, telling them that an Apostle of this foul and most wicked religion was amongst them, to seduce their daughters and rob them of their wives, and calling upon them to drive this pest from their midst. The speaker was frequently applauded, and when I went to the platform to defend truth against lies, I was not quite certain whether I should be privileged to walk to my lodgings on my own legs, or be carried there on a shutter. I was received with groans and howls. However, I felt like Stephen, full of the Holy Ghost, and the result may be summed up in two sentences—I spoke, I triumphed. The groans were turned into applause and the howls into cheers, and it was with difficulty and a great deal of urging that my opponents were able to reply. The audience were nearly as much enraged against them at the close of the meeting as they were against me at the commencement, and they gave me a hearty good three cheers at parting. The victory was on the side of truth, for which I feel to thank our Father in heaven and ascribe to Him all the honor and glory, amen.

I wish you to send me, as soon as possible, two dozen hymn books, 100 *Absurdities of Immaterialism*, two dozen *Key to Theology*, 50 *Government of God*, 20 Orson Pratt's works bound.

Love to Elder Albert Dewey and all the Valley Elders.

Your loving brother and co-worker in the Gospel of peace and salvation,

ROBERT BEAUCHAMP.

WALES.

Merthyr Tydfil, Sept. 8, 1870.

President Horace S. Eldredge.

Dear Brother — Brother Edwards and myself are moving among the people, teaching them the truth, as the Lord has enabled us to understand it, and diffusing the spirit of Zion among her scattered children. We are thankful to say that the results of our labors are encouraging, particularly during these phlegmatic times—times of the most stolid indifference to moral and divine teachings that I have ever seen. Nevertheless the majority of the Saints are enjoying the spirit of their religion and praying for the welfare of Israel, and in several places quite a number of strangers attend our meetings.

Yours truly,

G. G. BYWATER.

AMERICA.

Farmington, U.T., Sept. 22, 1870.

Brother Lott Smith—We are having what we suppose are the commencement of trying times. The two proclamations and the ruling of the judge with regard to the "packed jury" will give you an idea of what is going on. The President will be home on Saturday, and we are curious to know what he will do when he comes. Of course we know that whatever he does will be right. I should not be surprised at anything, but it is all right anyhow. The letter in the *Salt Lake Herald* yesterday was a real stinger—it made Pat awful mad. I was in town yesterday and the boys said he was raving. Now that the plotters have got their own jury the case of the abatement of illegal whisky selling may go against the city, and the city officers be convicted of carrying their own city ordinances into effect. The police are charged with riot, and Paul Engelbrecht has sued the city for $22,000 damages. There is no appeal in criminal cases out of the Territory—the civil suit for damages can be appealed to the Supreme Court at Washington. I think this is by far the most important time I have seen in the Church.

Yours truly,

ARTHUR STAYNER.

PROCLAMATIONS BY GOVERNOR SHAFFER.

PROCLAMATION.

Executive Department,
Salt Lake City, Utah Territory,
Sept. 15, 1870.

Know ye, that I, J. Wilson Shaffer, Governor of the Territory of Utah, and Commander-in-Chief of the Militia of said Territory, by virtue of the power and authority in me vested by the laws of the United States, have, this day, appointed and commissioned P. E. Connor Major General of the Militia of Utah Territory, and W. M. Johns Colonel and assistant Adjutant General of the Militia of Utah Territory. Now, it is ordered that they be obeyed and respected accordingly.

{Seal.} Witness my hand and the great seal of said Territory, at Salt Lake City, this the 15th day of September, A.D. 1870.

J. W. SHAFFER,
Governor.

By the Governor:
VERNON H. VAUGHAN,
Secretary of Utah Territory.

PROCLAMATION.

Executive Department,
Salt Lake City, Utah Territory,
Sept. 15, 1870.

Know ye, that I, J. Wilson Shaffer, Governor of the Territory of Utah, and Commander-in-Chief of the Militia of the Territory of Utah, do hereby forbid and prohibit all musters, drills, or gatherings of militia of the Territory of Utah, and all gatherings of any nature, kind, or description of armed persons within the Territory of Utah, except by my orders, or by the order of the United States Marshal, should he need a posse comitatus to execute any order of the Court, and not otherwise. And it is hereby further ordered that all arms or munitions of war, belonging to either the United States or the Territory of Utah, within said Territory, not in the possession of U. S. soldiers, be immediately delivered by the parties having the same in their possession to Col. Wm. M. Johns, Assistant Adjutant General. And it is further ordered that, should the United States Marshal need a posse comitatus to enforce any order of the Courts, or to preserve order, he is hereby authorized and empowered to make a requisition upon Major Gen. P. E. Connor for such posse comitatus or armed force; and Major Gen. P. E. Connor is hereby authorized to order out the Militia or any part thereof, as of my order for said purposes and no other.

{Seal.} Witness my hand and the great seal of said Territory, at Salt Lake City, this the 15th day of September, A.D. 1870.

J. W. SHAFFER,
Governor.

By the Governor:
VERNON H. VAUGHAN,
Secretary of Utah Territory.

—*Salt Lake Herald.*

MORMONISM IN SOUTH AFRICA.

Mormonism is creating some excitement at the Cape of Good Hope, judging by the following from the *Illustrated Times*—

"The greatest excitement has been produced in the Cape colony by the simultaneous discovery there of diamonds and Mormons [both in one?]. The President of the Free State Republic and his Ministers have abandoned the cares of office to become diamond-diggers, and the colonial press is urging Government action against the Mormons on the grounds of cruelty, immorality, and indecency."

The *Telegraph*, not usually inclined to be remarkably friendly to Mormonism, in the following remarks manifests considerable good sense—

"Among the latest items of colonial intelligence is a statement that the people at the Cape are troubled with a few fanatics who have introduced Mormonism into Africa. Polygamy

may be considered 'racy of the soil;' but we suppose that the new men are Americans or English, for we cannot understand how the polygamy of natives could, at this time of day, offend Europeans. Indeed, Dr. Colenso, in one of his earlier works, advised our missionaries not to insist on the natives putting away all their wives but one; for it was cruel to the women, and effected no great change in the men. But surely the Cape authorities had much better let the new fanaticism alone. Why not regard it simply as we regard immorality here—something to be discouraged and indirectly repressed, but not to be directly 'put down,' because we have found by experience that direct repression produces greater evils than it cures. A Mormon calls a certain number of women living in his house his wives, and has probably gone through a certain ceremony with each of them; but they are not his wives according to English law. If Mr. Brigham Young removed to England, and added fifteen or sixteen Englishwomen to his already overflowing seraglio, styling each his wife, he could not be prosecuted for bigamy, unless he had married two of them in accordance with some form of marriage recognized by English law. Public opinion might be shocked at an open display of avowed concubinage; but the law could not touch it, though no doubt the moral force of our opinion would soon put an end to the offence. It would be a great mistake in the Cape of Good Hope authorities to repeat the American persecution that first gave the Mormons sympathy and strength."

THE MORMONS AT HOME.

The religious peculiarities of the Mormons—or Latter-day Saints, as they wish to be designated—I have not yet alluded to, and I would not introduce such matters into a purely commercial paper, did I not most sincerely believe that, as a people, they have been persecuted, maligned and misrepresented, not only since they perfected their organization here, in these remote valleys, but in every place where they have attempted to form a permanent settlement.

So far as my observations have extended I regard them as a religious sect in all respects similar to the Baptists, except the common practice of the men taking a multiplicity of wives.

As to their general morals, I can see nothing to which I can take exception. I do not believe there is a city of the same population in America where such perfect order prevails, and where people live under the same sense of security. They sleep with their windows up and their doors unlocked. No one suspects a solitary permanent resident of dishonesty. There is not a ragged, begging, destitute child in all the city. If poverty exists, it is not remotely apparent. All I have seen are not only well dressed, but in clothes of a good quality; and the general aspect of the people of all ages is that of comfort, contentment and economy.

Let the reader ponder the history of their toils, labors, exposures, sufferings and persecutions, especially in Missouri and Illinois, and what they suffered from those who should have been their neighbors and friends; and then follow them for more than a thousand miles over a trackless desert and through mountain fastnesses, exposed to wild beasts and savage men, and at last, weary and worn out, and destitute of everything but faith and hope, settle down in a barren, desolate valley, on the banks of a "Dead Sea," determined there to drive down their "stakes" once more, and from desolation, barrenness and death, to extract plenty, prosperity and life!

This they have accomplished, and for the good they have done they deserve well of their fellow citizens. "By their fruits ye shall know them," was the test proposed by the Great Teacher.

Read the police reports and the general accounts of Salt Lake City, and those of the good city of Chicago. Drunkenness, beggary, theft, robbery,

suffering, prostitution, debauchery, assassination and murder often mar the columns of all your daily papers. Among the people that give character to Salt Lake City, crimes of this character are not known. Whatever of violence has occurred in Utah has doubtless grown out of an unauthorized interference with their peculiar domestic institutions.—*Dr. Samuel S. Wood, in Chicago Journal of Commerce.*

UTAH NEWS.

THE following are from the *Deseret News* to Sept. 23—

Very stormy weather in Southern Utah.

W. D. Roberts, of Provo, reports the Italian bee a decided success in Utah.

A collision occurred on the Utah Central Sept. 23. One of the cars was badly broken, but no person received bodily injury.

A good footbridge had been added to the U.C.R.R. bridge across the Weber, built on projecting ties on the south side of the track.

Messrs. T. and W. Taylor had moved into their new, large and commodious store, next door to Mr. A. Best's tinware establishment.

The residents of the Ninth Ward had subscribed the means necessary to repair the damage done by fire to the premises of brother Howells.

Brother John L. Smith reported the new woollen factory at Beaver nearly completed, and work commenced in the finished part of the building.

Drs. Ormsby and Anderson amputated the leg of brother Jonas Mathias, whose foot had been crushed in a threshing machine at Brigham City.

Hon. Geo. Q. Cannon and John T. Caine and D. O. Calder, Esqrs., had joined an excursion party of railroad passenger, ticket, and freight agents to San Francisco.

The St. George Gardeners' Club and Pomological Society held a fair at that place Sept. 17. The display of grapes, peaches, and home-made raisins was exceedingly fine.

Higgs Brothers & Co. had turned out one hundred and fifty pounds of good clean iron castings, being their first essay at casting at their new steam power works, and a complete success.

Brother T. Jacobs wrote that a 16 months old son of David and Susannah Fackrell, at Bountiful, Sept. 22, went unnoticed to a spring close to the dwelling-house, and when found was floating on the water, life being extinct.

A fine lot of crockery, made expressly to order, had been received by the Z. C. M. I. The various articles were ornamented with the imprint of the institution, the beehive, the phrase "Holiness to the Lord," and other devices. The crockery was manufactured in England.

Brother J. C. Rich, from Paris, Rich County, reported everything prosperous in that northern region. Joseph was jocular, jovial, jolly, jocund, jaculatory, japy, jestful, jimp, jocose, jaunty, jouncy, jubilant, jucund, judicious, juicy, juvenescent, and joyful.

Bishop Cooley and a portion of his ward were throwing up an embankment on the east side of the reservoir, over Jordan. Efforts were to be made by the landholders to render the levee available to water the land on the east branch of the canal, running near the old Church pasture.

Elder Geo. Farnworth reported that more than fifty head of stock died at Mount Pleasant, Sanpete County, within a month, in most cases after a few hours' sickness. This unusual mortality was supposed to be due to the alkali rising to the surface of the ground, owing to the dryness of the season.

The Deseret University commenced the first term of the academical year Sept. 19. The attendance of students was very good and the prospects were flattering. F. D. Benedict, M.D., was engaged as Professor of Analytical Chemistry and Metallurgy, and Mr. John Morgan as Principal of the Commercial Department.

The case, so long pending, in relation to the right of the city to the Warm Springs, had at length been decided, the Secretary of the Interior having affirmed the decision of the General Land Office, in the case of Daniel H. Wells, Mayor of Salt Lake City, *vs.* N. K. Robinson, and ordered the entry of Mrs. Robinson canceled.

Bishop Budge, of Bear Lake Valley, reported crops there fine, the people feeling well, new settlers moving up from more crowded localities, prospects generally good, people busy gathering their crops, and using considerable agricultural machinery therein. A whilom disbeliever in the lake "monster," now declares he has seen five of the creatures.

Brother John Gallagher, Heber City, reported Indian stealings of a span of horses of John Turner's, a span of mules of John Muir's, a horse of William Horne's, 20 or 30 head of stock from the Heber City herd, several head of horses from E. Hanks's, near Parley's Park, and Indians or white men had stolen some cattle from the head of Cottonwood cañon.

Brother George Brough, Spring City, Sanpete County, wrote, Sept. 19, that a 25 bushel pea stack, sheds, &c., of brother Stephen H. Allen's were destroyed by fire, Sept. 16, through the carelessness of a girl. Allred Brothers had completed their circular sawmill, capacity 5000 feet of lumber per day. Considerable building had been done the present season.

President B. Young and party held a meeting at Bellevue, on Ash Creek, 15 miles south of Kanarra, Sept. 16, Presidents B. Young and D. H. Wells addressing the congregation. The party attended the School of the Prophets at Cedar City on the 17th. The next morning the meeting-house was crowded, when President D. H. Wells, and Elders R. T. Burton and B. Young, jun., addressed the audience. The party held meeting at Parowan in the evening, Presidents Young and Wells and Elder Huntington addressing the people. The party arrived at Beaver on the 19th and staid the night. [By letter we learn that President B. Young and party arrived at the city at 2 p.m. Sept. 23, in excellent health and spirits. Many of the citizens turned out to welcome him and numerous flags were flung to the breeze.]

The following are from the *Salt Lake Herald* to Sept. 23—

One of the grand jury picked up by a U. S. deputy marshal said if he had his way there would be a whisky shop on every street corner of Salt Lake City.

The *Deseret News* establishment had been putting up a new building 58 x 28 feet, two stories high, into which the Hoe cylinder press, on which the *News* is printed, had been removed. A new four roller Taylor press, with five horse power engine, had also been recently received and put up. The *News* is printed on paper and with type manufactured at Salt Lake. In the establishment are also two Gordon-Franklin presses, and it is said to be well furnished and without a rival in the Rocky Mountains.

The following are from the *Ogden Junction* to Sept. 24—

Only one case of small-pox at the Quarantine.

New municipal and county buildings were talked of at Ogden.

In the collision on the Utah Central, Mr. James Hague had one of his ears cut, and the driver received a contusion on the head, nothing serious.

"Several transient residents of Ogden and its vicinity have been away in Salt Lake City, for a few days, on Grand Jury business, others engaged as hangers on at Court. We have had no drunks, disturbances nor Alderman's Court for several days. Discriminating minds will perceive the connection."